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• Vol. 44 • No. 15

"Cross Talk"

"I was a thorn to the head of the Lord,
scorpion to His back,
nails to His hands,
spike to His feet,
spear to His side,
vinegar and gall to His lips.

"I was not as His mother holding His feet,
nor as the other women and John
who clung to the bleeding beat of His heart.

"I was the cross-planked bed of His death,
holding Arms, Hands, Head, Back and Feet
fast to mine.

"Or, was it He who held me and not I Him,
til in His Flesh enough was enough and
He still would not let go?"

These stains on a broken tree
initial the mark of eternity.

MAYNARD E. STOKKA

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Lutheran He

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ıe Way of ctory

The Way of the Cross —
A Lenten Series by Robert Gronlund

TORY?" "Victory after Humility, Loneliness, sappointment, Misunderstanding, Rejection and ıg?" It does seem strange, doesn't it? But that is ay of the Cross and we who would tread its ust understand this, lest, appalled by its seeming and defeat, we turn back and do not receive t that awaits us.

certainly the Way of the Cross seems anything tory. The whole sequence seems to move from ıting defeat to humiliating defeat. So the dis- ınderstood it, for after the dark events of that ıg, unforgettable Friday (which was long called Friday before it was known as Good), they went attered and discouraged to their fishing. It was e understanding of enemies of Jesus, who, if not n air of rejoicing, at least went homeward comfortable sense of finality, saying, "At last rid of that troublesome fellow. It's over with."

indeed it did seem over with! The forces of ss in all their evil power had once more appeared mph over the powers of a good God. But such ınces are always deceiving as the eyes and ears ı well know. As the pastor-prisoner, drawing weak and trembling body to its full height, l to his Communist inquisitor, who had pressed ornfully on the weak ineffectiveness of Chris- "Yes, you are right. You have won all the bat- l you will win them all—all except one—the last hat belongs to God. Victory is still His!"

that is the good news of Easter that bursts upon ıber, saddened world of Black Friday. The vic- still God's! The Lord is risen! The grave could d Him! From seeming defeat to seeming defeat, has been fashioned and our Lord lives! That e glorious news that burst upon the scattered s and reunited them into a wonderfully power- l effective band of devoted followers. It is the s news that bursts upon us as we emerge from emn season of Lent and hear once again the joy-

He has risen,
he is not here. (*Mark 16:6*)

THE VICTORIOUS CROSS—The desire to emphasize the Divinity of Christ rather than His human suffering has found expression in the jeweled cross with the Greek letters alpha and omega hanging from its arms. The flowers suggest the Christian regard for the Cross as the tree of life.

ous tidings of an empty tomb. Once more the timeless proclamation is sounded, "He is risen!" Once more the glad and ancient response is given "He is risen indeed!" The One who conquered life and all its Humility, Loneliness, Disappointment, Misunderstanding, Rejection and Suffering for our sake, now rises triumphantly above our last great enemy, death and the grave.

As we hear His call to deny self, take up our cross and follow Him, in timid hesitation we sense that to go the Way of the Cross after Him is to go the way of service and of sacrifice, of crucifying the lusts of the flesh, of turning from the idle, selfish luxuries which appeal and beckon on every hand and to place all in Him. It is no easy thing to be enlisted in His service. The humble, obedient, all-giving Way of the Cross runs contrary to our nature. "How very hard it is to be a Christian!" writes Robert Browning in his poem *Easter Day*.

Yet as we gaze back upon the cross through Easter, as we must do, for this is its end, its message; we sense, this time boldly and bravely in faith, that it is also the Way of Victory. That whosoever loses his life for His sake, will save it, as He promised. That the seed to bear fruit must first perish, as He said. That through Him and His obedient suffering we have life, deep and rich in meaning here and now, full and complete in eternity. The Way of the Cross, though often difficult and much despised, is the Way of Victory! And thus we tread its torturous windings into the dark and unknown, unafraid, undaunted, for we know and believe the victory to be ours. As He rose and lives, so shall we—to spend an eternity with Him. Amen.

The Nearness of Christ

By Lowel Russell I

One of the amazing things about the Bible is its capacity to give new truth, no matter how many times the old story may have been read. I had that experience as I mused over the story of the road to Emmaus. Its picture glowed with a meaning I had never sensed before.

This is the story: Two of the disciples were going down from Jerusalem on the road to Emmaus. It was Sunday, the first day of the week. It must have been in the cool of the late afternoon, just before twilight. Travellers in that part of the world preferred to travel in the morning or late in the day.

As they went down over the rocky trail from the great city, they must have seen more and more of the lilies beloved by the Master. In the valleys, now shadowed from the setting sun, they saw those flowers, diademed with the dew of the night. It was a hushed time. There were not many travelers on the road. Behind the two disciples were brutal memories of Friday, the day of the Crucifixion, and then the memory of the sad and so empty Saturday.

What a hollow time that day Saturday must have been for all the disciples! The shouting mobs, the tumult, and the crush of excitement were gone. Each man lived alone, wrapped in his own stunned, personal realization of the Master's death! No more would they see those penetrating eyes. No longer would they hear the teaching that was graced with the simplicity of the sky and the strength of the mountains. How great was their loss! One by one, they must have been thinking, "With the bottom pulled out, on what can I stand? Shall I go back home? Shall I take up tax gathering, or fishing, or what-have-you, once again?"

In such an atmosphere of emptiness, sorrow, and perplexity, two of them were walking down the road to Emmaus. Although silent for a time, eventually they began to talk to each other. As they "communed," their solitariness merged into a togetherness. In talking and sharing their hearts, they came closer to each other.

Notice the words, "as they communed and reasoned." What they said, we do not know. One might very well have said, "I think the Master, even though we will never see Him again, would want us to be bra helpful, especially so now. Remember how He teach and guide us? He spoke so often of bein and selfless when He was with us. He surely want us to be that way now." His companion well have replied, "Yes. And this thought occu me. Because we were so close to Him, we have a responsibility to see that the goodness we knew is passed on to others." I think it's logical to assu there was less despair, less heaviness of spirit, of their communing and reasoning. And the passage adds that, as they communed together a soned, "Jesus himself drew near and went with

Here is a beautiful facet to the Easter story. it saying?

The goodness of God, the divine love for ma rich truth that was in Christ, this could never st up in a stifling tomb! It's bound to live fore Jesus sought to draw near to men in His eart His spirit will do so forever. He rises from any ing grave of doubt and despair. Hope will ro the stone, and *He will draw near to men who co about spiritual things and who reason construct any Emmaus road. He will draw near and go u to the end of time!* That is a wonderful truth Easter morning. It is one to lay hold of and ta us for all the days that lie ahead.

See how clearly it dovetails into what is u experience for us in our daily lives. When we r and reason about life's possibilities, we feel the c nearness of both the heights and the depths, th and the despairs, the triumphs and the defeats be ours.

A biographer of the Prophet Mohammed v the early period when his life was being sought. med lived in caves, evaded discovery by disgu hither and yon, and often, the writer went on his escape turned on a straw. Some rider's ho fright. A storm, or the indecision of a pursuer- turn of such tiny things, Mohammed's life wa Danger and death were ever near.

Is it not so for us? You have heard friends say, and perhaps you have said it yourself, "H I was to physical tragedy. That plane that cras one on which I so easily might have been a pa

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Dr. Ditzen, the author of this Easter meditation, is pastor of the Reformed Church of Bronxville, N. Y.

There was a horrible accident on the highway, , except for fortuitous circumstances might have ıe the victim." Crippling disease strikes at some- close to you. You, yourself, may have spoken the many have asked: "Why wasn't I the one?" reason we are so moved by tragedies we see in eater is that we know the closeness of sorrow and y to our own lives. The burdens that man on the must bear could, so easily, be upon my own shoul- But for some hand of restraining influence, the act he did might have been done by me! The l corner, the wrong turn which he took—but for guiding—I might have taken that turn, too! One life, looking on a drunk sprawled in the gutter, this way, "There but for the grace of God am I." near, how continually near, is error and tragedy n and despair!

Beauty Is Near

we know, too, how close beauty is, and goodness, eace, and love. You may have seen, as I have, the g sun through the gnarled trees of Monterey, rnia. Others of you have stood in awe as the sun its robes of glory over simple farmyards and ma- mountain peaks in Switzerland or Bavaria. But nset has the possibility of more loveliness than that paints the sky over the village where you live.

w near is beauty? The lilies of Bermuda can be reciated by the hurried tourist, while you can find the loveliness and wonder of creation in the flower s on your shoulder, in your garden, upon the altar ır church. And your heart's desire—what you want -like the man who searched for diamonds all over orld, only to find that they had been in his own yard all the time—is so close, too!

Easter the message is put in bold-faced letters we t fail to see. In the life of Christ and in His living ıce, God is trying to say, "Read my message in This is how I want to come near and go with own the plainest road, leading to the simplest vil- to the humblest homes and hearts. My spirit in t would draw near and go with you." Although the valleys are near, we can go calmly into the black- or we are not alone. Out of the depths or on the ts it can be our own voice speaking, "I will fear no or thou art with me."

ll you take this shining truth, not alone for the day, or the year? *Christ seeks to draw near to you and nd go with us in the way that is ours.*

ıere is your Emmaus Road? For you as a woman, it the home planning menus, keeping buttons sewn olding a sick child in your arms in the long night as weariness and fear tear at your energies and Home builder and mother, do you at times wish there might be some mystic power of God that could come close to help and heal? The Easter faith affirms a power for days and nights like that. It says Jesus seeks to draw near you, to go with you, to be with you, in the tedious and troubled hours. His hand will touch your shoulder there on your Emmaus road.

As a man, you may be in the hurly-burly of competitive business life, where your nerves are stretched taut, where important decisions clamor for action, where the tempo mounts to a deafening pitch. Have you not known times when you wish for peace and some clear guidance that you couldn't find in yourself? Do not leave out of your experience the reality of God's guidance in the living presence of Christ.

What this Easter truth is trying to say is that religion is not something for ministers to talk about on a Sunday morning. It is a living, cleansing, calming power. It is the spirit of the living Christ, seeking to be with you, near you, on any Emmaus road where you are—a power to touch your shoulder. In your faith in Him, and in His living presence, you may find His strength and calm for any occasion.

How often young people feel that their life is so insignificant. Have you felt or maybe even said, "I'm overlooked by the adults in the family. No one really understands me or seems to be much concerned for me." It is not true.

Through the picture of Easter morning your religion is trying to say, "God has been trying to be near to you. He seeks to come near in Jesus, who wants to be with you—at the side of your desk in school, at your play, in your hopes, and in your dreams of the fine person He knows you will become. He draws near. He wants to go with you.

Lift the Latch!

In St. Paul's Cathedral, London, is a copy of the familiar painting based on the verse, "Behold, I stand at the door and knock." The door is every man's soul. The Master is at the door knocking. But the latch is on the inside. Jesus cannot batter down the door. He cannot turn the knob, for there is no key on the outside. The only way He can get in is by the inward opening. And that must be done by you.

Turn the latch! Those disciples began to do it. As they went down from Jerusalem on the road to Emmaus, they began to turn the knob of humility, of fellow awareness, of hope. They lifted the latch of faith in tomorrow. As they opened the inward door, the Master was there. When they communed and reasoned, Jesus drew near and went with them.

That is one of the soul's most poignant pleas. Easter says it is an assurance, too. You do not have to plead. All you have to do is to turn the latch on the door of your heart and He is there, an ever present help to go with you, to be near you on your Emmaus road.

Living in an Easter faith makes it possible to write at death's door . . .

I Look Forwar

Death is knocking at my door. But God has bolted that door for the present. By remarkable medical treatment and skillful surgery, through patient and competent care from nurses, God's miracles of healing have now postponed the opening of that door for four precious months.

However, the knock at the door will continue until it is opened. The time could be any day, any hour.

How does one react when death knocks at the door? Does it frighten one? Does it make one sad? Does it create anxiety? Does one who looks forward to death wish to avoid reference to it, or does one find it better to talk about it? Why do people react differently under similar circumstances? In what way can religious experience and faith prepare us to face the prospect of death? How would I personally react?

These are only a few of the questions that come to all of us. Most people are eager to discuss them freely with someone who can speak from experience. But they are afraid to do so.

That is the reason for writing this article. I sincerely hope to be of help and comfort; first, to many whose situation may be similar to mine; and secondly, to those who wish to strengthen their faith and gain a more workable philosophy of life which shall sustain them when the inevitable hour arrives for themselves or their loved ones.

If I am to explain how anyone in my condition can happily look forward to death, a brief summary of my medical history is necessary, even at the risk of inviting criticism from those who think there is virtue in "suffering in silence."

Four months ago an obstruction of the transverse colon necessitated a cecostomy. (A right cophorectomy was also performed at this time.) The cause was a widespread cancerous tumor which had developed, first in the abdomen, and then had traveled in two directions; into the colon, small intestines and right ova on the one hand, and into the liver, lymph and or tum on the other.

After twelve days, a second operation was perfor in which the abdominal tumor was removed. Eigh inches of the transverse colon and nine inches of ileum, or small intestines, were resected with en end anastomosis of both.

Since the liver is inoperable even in our day of g medical achievements, cancer remained in this area surgery. Arresting cancer by means of the only known cure, that of radiation, is inadvisable in my

However, this limitation is immaterial to me bec a month ago, a new tumor appeared in the abdon wall and right flank. This is growing rapidly, and probably cause another obstruction at any time. another tumor is now evident just below the but deeply embedded.

No Alarm or Anxiety

Fortunately for me, my surgeon, Dr. Ambros Shields of the Portland Clinic, which is affiliated the University of Oregon Medical School, did su remarkable job of resecting both colon and sma testines, that in fourteen more days (or a tot twenty-six), I was out of the hospital feeling e tionally well and happy. I was able to enjoy the of steaks and other favorite foods, and could ente a steady stream of friends who came to call. I been informed of my cancerous condition and prospect of a shortened life due to a cancerous But I felt no alarm. No anxiety. Nothing to h my getting well and enjoying a period of health normal activity. Recovery had been greatly aided b own confidence in the goodness of God and i skill of my doctor, by wonderful nurses, and by and comfort so freely given to me by my famil friends.

For four months I have enjoyed most of the n activities of life except my life-long career of tea At the advice of my doctor, I resigned from my po

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Alice Hustad was a public school teacher, counselor and college dean before her death in 1955. She was the author of "Strictly Confidential," a book of guidance for girls.

) Death

By Alice M. Hustad

he Portland Public Schools. This was done with
e reluctance because of my fondness for young
ple and my fascination for teaching and all the
lenges it presents each day.
et, each day I find life is full of compensations.
a day passes but what there are numerous op-
unities to enrich my life. Before this, I seldom
id time for proper rest and relaxation because of
many projects which needed attention after school.
ough the years, these were centered around Sun-
school teaching, youth work, graduate work, writ-
for publication, and more recently, running a
ve-room home and caring for my mother who was

ow, however, I find time for other, equally inter-
ng things, such as sleeping late in the morning, read-
late at night, going for drives into the country on
ny days, or "gadding." And the freedom of taking
alk around the block continues to intrigue me when
now school is in session.

New Found Time

have also found time and energy for new respon-
ities as well as some of the old. Keeping house for
roomers gave me renewed energy after hospitaliza-
. My home and furnishings had to be sold. My
onal possessions had to be disposed of, or packed.
assets were to be left in my name. My social life
to be continued with greater emphasis than usual.
, above all, my religious life was to be nurtured.
des these, my plans were to travel two thousand
s to the Midwest to be with members of my family
live in the region of my birth.
ll these things were accomplished in three months'
. And all of them served to keep me well and
by. Doing them myself kept me from noticing
ical discomfort due to my condition.
is customary for relatives and friends to pamper
ll person. They want to show their love. Let them
v their love in every way possible, but they should
r allow the patient to lose his sense of responsibility or feeling of worth. No normal person wants to be resigned to the couch or bed until it is absolutely necessary. Being active keeps up one's strength; lying down a great deal makes one weak and allows one to think too much about oneself.

While it is a mistake to worry about illness or death, I think a person should not avoid talking about it in an objective way. For when one faces these crises objectively, negative thoughts are crowded out, and tears of self-pity do not appear. My own experience is that talking about it helps me to accept it and to look forward to death without fear or anxiety.

The Final Journey

I look forward to death as I would look forward to any change in my life; like preparing for a long trip; like changing jobs, or like moving from one location to another. Life is full of changes and adjustments today, and our final journey need not be dreaded in the least. People have been dying since Adam and Eve. We should have grown accustomed to it by now!

This may sound too frivolous to some people, but we need to approach the subject without fear and morbidity if we are to be consistent with our honest approach toward love, sex and other issues in which modern man is so vitally interested. Psychiatrists constantly advocate that we talk about our problems and examine them objectively. We have done well on most issues of life, but not on the matter of death.

This leads us to the question, "Should doctors tell a patient the truth when a disease is incurable?" There may, of course, be cases where it is inadvisable. But generally speaking, I believe more doctors should do so. Our whole life is spent in search of truth. Why should we make an exception here?

In most cases of illness, honesty avoids unnecessary problems for all concerned. And it solves a good many, too. It gives a patient a sense of security to know the truth; it develops trust and confidence in the doctor; it helps the patient to face reality and to make the necessary adjustments; it gives him an opportunity to plan his remaining life as he thinks best. Why deprive him of what might well be considered life's greatest challenge?

A person who tries to "protect" a patient from the truth is apt to underestimate his integrity and God's ability to supply the courage and peace of mind necessary to accept the prospect of pain and physical departure from this earth.

And certainly, it is only a physical departure! As I look forward to death, I do not think of myself in the cemetery. What happens to my body is quite inconsequential. But my trust in the Lord's care of my spirit-

ual life sustains me, and the belief that I shall continue to be in the memory of family and friends comforts me.

Christ taught that if we loved Him and our fellowmen, we would trust Him to care for us, not only in this life, but in the next. To understand the mystery of what lies beyond is not important. To trust is essential. It is the way to peace and salvation.

Love Stronger Than Fear

Why, then, do so many avoid the subject of death? Is it because they have been conditioned to fear by centuries of preaching about hell, while the gospel of love has been neglected? Fortunately, the need to control mankind through fear, as was the case in earlier cultures, is no longer necessary. Love is stronger than fear, as Christ taught and demonstrated on the cross. Here is our cue to strong Christian faith and a workable philosophy of life which sustains us even as we look forward to death.

Yet, countless people in my condition are deeply distressed by the question, "Why did God do this to me?" They feel that because they have lived a good life they should be spared pain or an early death. However, the Word of God promises no one freedom from pain or sorrow. It does promise that "God works for good with those who love Him." I personally do not believe that God causes sorrow or pain. For these are inevitable because of the way in which the world was created. Without a world of natural order—one of cause and effect—we would not have human freedom. And without human freedom we would be automatons, incapable of goodness. Truly, we cannot conceive of a good world any different than the way God created it. Therefore, we must accept the bad along with the good. We must accept pain, sorrow, death. We cannot blame God for them. We cannot expect God to break His own laws to please us.

Yet, this does not mean that He is not ready to help us. Faith and trust in the goodness of our Lord gives one the peace of mind which is necessary for complete surrender to circumstances which must be accepted as God's will in the broader sense mentioned above. In other words, we learn to accept the inevitable, to face reality in the most constructive way.

Many people cannot gain this peace of mind because of their fear of pain. Repeatedly someone asks me, "Why aren't you afraid of the pain and discomfort which lies ahead?"

At first, this question was not easy to answer. I hadn't tried to analyze it. Yet, I knew no fear.

During two severe attacks just prior to surgery, sharp pains were constant during eight hours of each night. But each pain was followed by moments of relief. I would wait for these moments. Each pain w dured one at a time, and this kept me from afraid.

To fight pain is to aggravate it—instead of a it. Fear of it makes it worse. Pain is never as one fears.

Again, we should use Christ as our examp did not fight His pain on the cross. He accepted used it for the constructive purpose of teaching kind to love his enemies. He taught us to suffer w complaint, even when pain was inflicted unjust

Those of us who have been trained to face ships in life are probably helped when we mu physical pain and sorrow. Parents often strive to life too easy for their children, and in doing so pr deprive them of the strength they need later.

One of the most frequent matters to cor amongst my friends is that of prayer to be mad And my answer does not prove satisfactory to People want me to pray for complete recovery, God for miracles. To me, life is a miracle; r treatment is a miracle. Peace of mind in the pain or death, is a miracle. I do not ask God to me well because I know my condition is beyon I *do* ask for strength to endure whatever com to try to contribute what I can until the d opened.

Concern for Others

There are those who say to me, "It is easy f to take this attitude because you have no husb children." Do these people mean that a single has nothing to live for? Do they mean that it to leave sisters and brothers, nieces and nephe parents? Do they mean it is easier for single to leave loving friends? As a teacher, I have ha dreds of children. In many instances, I have myself more concerned over the future of bo girls than the parents themselves. And in ot stances, I have felt as proud and hopeful for th success of boys and girls as their own parent being single presuppose that in facing death, woman is only concerned about herself? Doe care of parents invariably fall on her because single? She may not be considered as indis as her married friend with a family. Recently, a of ten offered this information: A wife is no dispensable as she likes to think. Through t husbands who are left behind, sooner or later f mates without difficulty.

Yes, death is knocking at my door. But I fear. God has sustained me before, and He wil me now. Trusting in His goodness, I look fo death with "peace which passeth all unders

FROM THE CROSS

God-man hanging on a tree,
Nails a-searing hands and feet;
What say you *now* of love?
"—Father, forgive them!"

God-man hanging there in pain
A thief on either side to shame you,
Your blazing purity can but damn them!
"—Today, we two in Paradise—"

God-man suffering there upon the tree,
Curse the day you first saw light,
Curse the womb that gave you life!
"—Son, see here your mother."

God-man a-hanging on the cursed tree,
One with the Father, ever in His bosom,
No aching loneliness can chill your heart!
—"My God, why do you forsake me too?"

God-man hanging on that tree
Look, Death is here, your life only started!
—Blind man! Can't you see? My work is
"Finished!"

God-man hanging on the tree
Surely your Father stays the pain,
Surely your Holy Body feels no want:
—My burning flesh, my aching throat,
"I thirst!"

God-man dying on the tree,
What word of comfort leave you me,
When Grave's cold gates me beckon?
—"Father, into your hands I give my spirit."

RALPH A. BOLSTAD

UPON A CROSS

Upon a cross—a cross of wood—
They hung him there to die—
Upon a hill, beyond the town,
Beneath the open sky.

Not for the sins of only they
Who hung him there died he;
He died—O wonder of it all—
He died for even me.

BARBARA JURGENSEN

THE CHRISTIAN'S IF

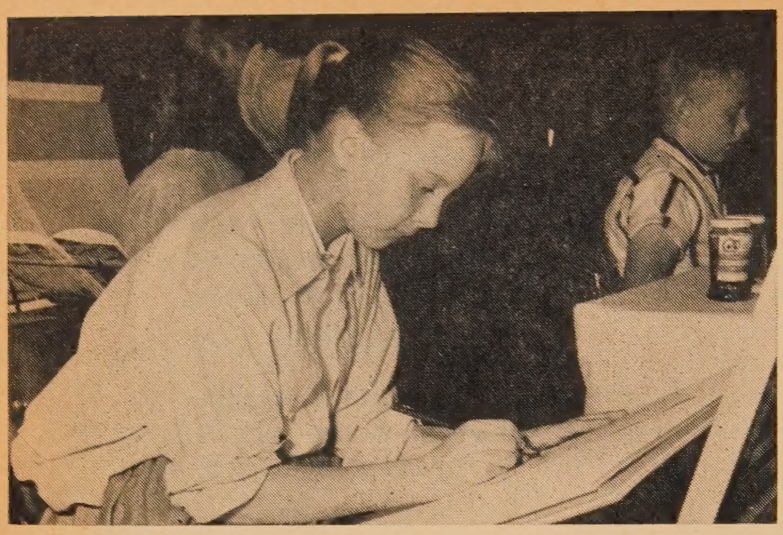
If I had been among those standing by—
Who had so lately grieved—
To hear the words: *Lo, He is risen!* would I
Have doubted or believed?

If I had walked the road to Emmaus that day
With "two," or walked alone—
And Jesus had drawn near upon the way
As then—would I have known?

If I had been at Bethany in that hour
Of wondrous cloven skies
And He, ascending in all might and power
Before my very eyes,

Would I have read the wondrous meaning then
Of Truth's triumphant day?
And understood Christ's saving word to men?
Behold, I am the Way!

MAUDE LUDINGTON CAIN



This survey seems to say that we are not accomplishing our goal . . .

Is The Parish Educating Its Youth

by Oletta

While the whole Lutheran Youth Research Report has implications for those who teach in the church school, the most significant findings are those which relate to the spiritual life of the youth. IF the purpose of Christian education is to help youth to "grow in the grace and knowledge of our Lord and Savior Jesus Christ," this survey seems to say that we are not accomplishing our goal in the degree that we had hoped.

Directors of Christian education, planners of church school curriculum, lay people and clergy who teach in the church school—all need to ask why is it

* That the majority of the youth were not certain of God's forgiveness nor conscious of the fact that they are saved by faith?
* That the youth, who are troubled by many concerns, vary considerably from congregation to congregation in degree and variety of concern?
* That we have not succeeded in getting our youth into the Word?
* That boys are not being reached as effectively as the girls through the ministry of the church?
* That youth placed higher value on social acceptance than on religious relationships?

We who are leaders and teachers of youth need to ask ourselves what is the reason. Is it because of the WAY these young people were taught? Because of the PERSON who did the teaching? Because of WHAT they were taught? Or because of what they were NOT taught?

In this article we shall not try to answer these tions but shall list some of the significant needs the Lutheran Youth Research seems to reveal as the work of Christian education in the chu

Need for—Greater Understanding of the Tea Learning Process

If it is true that the majority of the youth sample are not certain of God's forgiveness or co of the fact that they are saved by faith, then one great needs for those of us who have been t Lutheran youth is to re-evaluate what we call ing."

Possibly we have been operating under the a tion that memorizing Scriptural truths was the lent to learning. There is a danger in thinking our youth "heard" the correct doctrines and co cite the correct words, they had "learned." The real need for both clergy and lay teachers to de greater understanding of what is involved in th ing process. Ligon in his studies in learning h lined what he calls the "steps in learning." Th exposure, repetition, understanding, conviction, tion. The results of the Youth Research seem that we have not been accomplishing the la steps in the degree that we had hoped. For i almost two-thirds of the youth had a wrong or were uncertain about the statement, *In the tian life, sanctification comes before justificatio* tells us that there is a lacking of understandi cerning two of our basic doctrines relating to s

for—Better Training for Teachers

ere is no use discussing the need for greater under-ing of the teaching-learning process unless we liscuss the need for better training for our teachers. need is revealed in the statement that *Lutheran vary considerably from congregation to congre-n in degree and variety of problems.* Might we not ne that one of the reasons for the difference has with the skill, training and attitudes of those who with the youth in the different congregations? survey reveals that youth leaders recognize their inadequacies and desire more training. Is not this ly true of church school teachers as well?

for—Curriculum Which Meets the Needs of Both and Teacher

e Lutheran Youth Research points up the value ch surveys to find out the interests and needs of g people. More research of this type should be con-d when new curriculum is being planned for all

st teachers are only as good as their curriculum rials. Probably less than 10% can go beyond the ook and become a more creative teacher than the e suggests. If our youth are not experiencing and ing what we want for them, we need to question dequacy of our present day materials.

for—Greater Understanding of the Spiritual bilities of Youth

e Youth Research survey reveals the need for ers to have a greater understanding of the youth teach, no matter what the age. We have to ask lves if this report reflects the normal characteristics gh school youth, especially in terms of their spirit-fe, or if this reveals the results of poor teaching ghout their lives. Are these youth capable of great-iritual depth or is this characteristic of the age? normal for boys to be more interested in cars in religion? Because young people are in an age of tainties, is it natural for them to be uncertain their relationship with God? If these things are it points up the need for teachers to know what can expect and what they cannot expect from students. It also reveals how important it is for ers to know how to guide their students into a r spiritual life.

e fact that boys are not being reached as effectively ne church as are the girls should also be a real of concern for church leaders.

for—Greater Understanding of the Problems ved in Teaching Law and Gospel

far as the church school teacher is concerned, the significant discoveries of the Lutheran Youth Research relates to youth's concepts and experiences with law and gospel. From this survey it seems we are failing our youth in the very areas we should be the most help. What is the reason for youth's confusion with law and gospel and for his uncertainties in his relation with God?

This leads us into the problems involved in teaching law and gospel. Our students will gain a clearer concept of the Law than they will of the Gospel simply because it is easier to teach law than gospel. Law is concrete. Everyone knows what it is to be guilty or not guilty. But it is far more difficult to grasp the meaning of "faith in Jesus Christ" or "forgiveness of sins." No matter what the teacher says, the student has trouble comprehending these concepts because attitudes are involved. Over two-thirds of the youth agreed to or were uncertain of the statement, *A person is forgiven only when he feels right in his heart.* This tells us that youth are depending on their feelings more than on the promises in God's Word of His love and forgiveness.

Our Youth Research *reveals that young people spend very little time in studying the Scriptures.* We need to ask ourselves how closely related is the study of the Word and spiritual growth?

Can we expect much spiritual growth apart from the use of the Scriptures and prayer?

The survey reveals many hungry hearts. Does not this point up one of the great challenges to Christian education—to help youth find an answer to his searching soul through the Gospel of Christ?

Editorials...

Of Critics and Criticism

The "Open Letter" by Dr. Mars A. Dale, which follows, is published only after a great deal of thought on the part of both Dr. Dale and the editor. We are both exceedingly reluctant to take cognizance in the pages of the Church's official paper of the situation which has been created in some parts of The Evangelical Lutheran Church by the policy of *Morning Glory* since R. P. Haakonson became its editor.

Perhaps the following incident will make the decision to publish Dr. Dale's letter understandable. Several months ago one of the oldest pastors of our Church, a man known for his deep evangelistic fervor, asked the editor, "How soon are you going to answer Haakonson?" We replied that we had no present intention of taking editorial notice of the things he was writing, for three reasons. In the first place, we said, only a very small minority of our readers have ever heard of *Morning Glory,* and still fewer read it. In the second place we stated that we had no desire to help Editor Haakonson to attain the "martyrdom" he seems so deeply to desire at the hands of the ELC.

Our third reason, however, is the most compelling. We are intensely reluctant to have it in any way appear that we are out of sympathy with the Hauge Inner Mission Society, whose organ *Morning Glory* is. While it is exceedingly difficult to understand how the responsible leaders of that organization can continue to tolerate the type of editorial leadership the editor is giving their paper, that does not alter our deep respect for what the Society stands for and for the tremendous majority of its members. They are sincere, God-fearing, Christian people and have been a blessing to our Church throughout their entire history.

When we now, despite the answer we gave our old friend, refer to these matters, we are, interestingly enough, acknowledging that he was right and we wrong. As he left our office, he shook his head sadly and said, "I am afraid you are wrong. People are beginning to believe some of these things." Along the same line, we have lately received a number of letters from concerned people who deplore the fact that we have, by our silence, left the field open for publications like *Morning Glory* and *The Word Alone, Inc.*

We appreciate the spirit of Dr. Dale's letter. He expresses the same concern which motivated the Church Council of the ELC when it in 1959 adopted the ing resolution:

"BE IT RESOLVED, That the Church Cou The Evangelical Lutheran Church continues to its unequivocal support of true biblical evan realizing that its truest genius is to be found in i gram of evangelism; and

"That the Church Council of The Evangelic theran Church desires to support and encoura development of a living witness to the faith of everywhere in the Church, and to the world; an

"That the Church Council looks with genuine upon the purposes of a true spiritual witness in ganization known as the Hauge Lutheran Inne sion Federation in which there are pastors and who are members of The Evangelical Lut Church. . . ."

Lutheraneren, which was for so many years the of our Church in the Norwegian language, had motto the scriptural admonition, "Speaking tr love." In religious journalism, perhaps more er cally than in almost any other field, that adm needs to be heeded. It is an old saying among edit "there is nothing so irrevocable as a line of type." his publication is once off the press and in the mai an editor cannot do anything in all the world t a single syllable in it. Certainly a sobering thou

This does not mean, and does not say, that the should not be criticized. Of course it should be times severely. Nor does it mean that such c should not appear in print. One of the sacred p of religious journalism is to turn the spotlight upon the Church. But what is said or written the truth and the full truth. And above all else, be spoken in *love.*

An Open Letter

Dr. Mars
Chairman, College of District P

I'm not sure that this letter should be sent to L HERALD because it has nothing to do with v been printed in the HERALD itself. Yet it has to d matter which weighs heavily on my heart, and I share it with others.

My heart has been deeply grieved as I have *Morning Glory,* the publication of the Hauge I Inner Mission, the caustic criticisms brought the Church. I feel that the Church should know our Hauge Inner Mission friends do not have t cal attitude. In fact, in Canada some of the fine belonging to our Church are members of one o

he Hauge Inner Mission societies. For instance, in hern Saskatchewan the Inner Mission Society granted an to one of our Home Mission congregations to help ke it possible to build a church without asking for a urch Extension loan from our Home Mission Depart-nt. Then, too, some of the strongest witnessing Chris-s we have belong to some Hauge Inner Mission so-y, so there are those who have a very fine and posi-witness for Christ.

n the nearly fifteen years that I have been in Canada ave seen this critical attitude toward the Church be-me less and less until the last two or three years when side influences have caused some of our people to ome very caustic in their criticism of the Church.

The constitution of one Inner Mission society reads s: "The object and purpose of this society is: Calling sending our qualified and gifted Christian men as ngelists, to encourage development and greater use he gifts of grace in the congregations, to establish le Weeks, to encourage fellowship meetings and se prayer meetings."

The above is exactly what our Church has been doing particularly so the past years. Now, with the em-sis on small study and prayer groups, it is more than doing what it can to foster exactly what this con-ution says.

t happens that I was privileged to be with the Divi-n of Evangelism for six months during the past year, I was able to observe some of the marvelous things t have happened down through the years. I well re-mber when the word "evangelism" was a word that ld hardly be used in some circles within the Church. day, if special services are not being held and an ngelism program organized, with both an inreach an outreach emphasis, we feel that the congregation ot progressive.

t was good during these months to see how congre-ons and pastors were gathering for prayer. At our tors' meetings in the morning at our P-T-Rs, prayer s uttered in behalf of the entire Church. It was most fying to see the unanimity of spirit in each of the uits where we gathered. We are thankful to God such a spirit.

we want to look at the shortcomings of the Church, can all find them, but who of us as individuals does have them? And how would we like our wives to us only about our faults? Personally, it would cer-nly make me "take to the road" more than I have r done in my life.

Everyone has a right to disagree with the decisions of Church. How well I remember when the Church uncil came with the recommendation that the Church n the World Council of Churches and the Church ned the recommendation down. I for one felt at that e that it was the will of God for our Church. How-ever, when the Church voted as it did to join the World Council of Churches, then I was willing to accept God's will for the Church in thus joining. Let me say in passing that many people seem to forget that the World Council of Churches is an agency, a council, not a Church.

The other issue which seems to be in the fore among the negative-thinking people of the Hauge Inner Mission—and remember there are many who are not negative in their thinking—is the fact that our pastors do not divide the Word as sharply as they once did. Personally, I think it's just the opposite. Never have I heard sin and grace proclaimed more clearly than now, and that whether it be in the largest or the smallest congregation in our Church.

Then, too, our pastors are doing a great work in gathering in the unchurched. Not long ago I was conducting a regular visitation in one of our congregations in Canada. Some of our Hauge Inner Mission friends were very critical of the Church and its pastors that night. Then one of the Council members asked for the floor. He told how he had been *nothing*. He had been reared in the Roman Catholic Church but later thought that the Church was only a racket and that all the priests and pastors wanted was to get as much out of the people as possible. Then one Sunday he walked by the very church in which we were meeting that night. He stepped in and listened to the services. He thought, as he shook hands with the pastor, "This pastor may be like all the rest, but his friendly handshake kind of got me." Then he said: "I came back another Sunday, then another Sunday, and finally I joined the adult class. There I found Christ as my Savior, and I want to witness to my faith tonight and thank God for our pastor." There was no more criticism of the Church that night.

It's easy to sit on the sidelines and be critical. That's much easier than getting into the battle and really winning souls for Christ. To me it would be too bad if the negative group among our Inner Mission friends should "break" from the Church when the union comes. There have been those who have been advocating just this. We almost lost one of our oldest congregations in Canada because of a few dissenters. Such "pulling out" would be the cowardly and the easiest thing to do.

I used to get all stirred up and wanted to refute many of the articles I read in *Morning Glory*. Now I feel sorry for the negative group among these friends because they have inflicted on themselves a sort of martyr complex which they think is of God, and which they think has become theirs because they are fighting for the things of God. However, God's Word tells us that we are to fight the *good* fight. To me that means that we are to use the weapons which God gives us. They are first and foremost the fruits of the Spirit which Paul presents to us in Galatians 5:22: "Love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control."

ELC Closing Convention Business—

I. Ratification of amendments to the constitution and articles of incorporation of the ELC as approved in 1958 and found on pages 465-467 of the 1958 Annual Report, providing for a continuing corporation with limited powers for legal purposes involving legacies, etc.

II. Resolutions from the Board of Trustees.

1. LUTHERAN GENERAL AND DEACONESS HOSPITAL

WHEREAS, The General Convention of 1958 authorized the Board of Trustees to guarantee the interim financing of Lutheran General and Deaconess Hospital in an amount not to exceed $3,100,000.00, said guaranty to terminate not later than December 1, 1960; and

WHEREAS, The Board of Trustees, after thorough investigation and careful consideration, is of the opinion that it is desirable and necessary that the guaranty be increased and extended, and recommends that this be done, therefore,

BE IT RESOLVED, That The Evangelical Lutheran Church agrees to authorize its Board of Trustees to guarantee the repayment of not in excess of $1,250,000.00 aggregate principal amount of indebtedness of said Hospital, representing the extension or refunding of its bank loans which would otherwise remain unpaid after giving effect to the application of the proceeds of the presently proposed $2,550,000.00 bond issue of said Hospital, regardless of whether such extension or refunding may be effected through the issuance of additional bonds of the Hospital or the extension or other refunding of such unpaid bank loans; provided that:

(1) The said guaranty shall continue in effect with respect to such part or all of the said $1,250,000.00 of unpaid bank loans that may be extended or refunded other than by the issuance of additional bonds of the Hospital until such time as such extended or refunded indebtedness, together with any and all interest thereon, shall have been fully paid and satisfied, but in the event any of the said $1,250,000.00 of unpaid bank loans are refunded through the issuance of additional bonds of the Hospital, the guaranty of such additional bonds shall be effective only until the aggregate principal amount of all outstanding bonds of the Hospital shall have been reduced to $2,550,000.00;

(2) Upon the extension and refunding of the said not in excess of $1,250,000.00 unpaid bank loans as contemplated hereby, the $3,100,000.00 bank loan guaranty of The Evangelical Lutheran Church heretofore made as authorized by the 1958 Convention of The Evangelical Lutheran Church, as aforesaid, shall cease to be of any further force or effect; and

(3) At or prior to the execution and delivery by The Evangelical Lutheran Church of a guaranty agreement as provided by these resolutions, the Board of Trustees of the said Hospital and any of its affiliates shall bind the said Hospital and each of its affiliates, by resolutions properly presented and adopted and until the obligations covered by the said guaranty are fully retired:

(a) not to undertake any further expansion, purchase of real estate or building project without the written consent of the Board of Trustees of The Evangelical Lutheran Church or its successors; and

(b) not to become indebted for any loans other than the indebtedness of $3,800,000.00 hereinabove referred to, without the written consent of the Board of Trustees of The Evangelical Lutheran Church or its successors; and

(c) to furnish The Evangelical Lutheran Church, or its successors, with monthly reports showing all cash income and disbursements of all operations of the said Hospital and its affiliates;

it being understood, however, that a default by the Hospital or any of its affiliates under any of its obligations contemplated by this subparagraph (3) shall not in any way affect any obligations of The Evangelical Lutheran Church under its said guaranty; and

BE IT FURTHER RESOLVED, That this action be reported to the Joint Union Committee; and

BE IT FURTHER RESOLVED, That the Chairman and Secretary of this Board of Trustees be authorized and empowered to execute any and all documents required by the foregoing action.

2. JOINT RESOLUTION OF BOARD OF PENSIONS AND BOARD OF TRUSTEES, E.L.C.

WHEREAS, The Norwegian Lutheran Church of America, at its General Convention of 1940, adopted a Pension Plan, which provided, among other things, that the Board of Pensions and the Board of Trustees, with the written approval of the president of the Church, "shall have power to contract with any corporation licensed by the commissioner of insurance and authorized to grant annuities under the laws of Minnesota, for the re-insurance of the annuity payments to be made under the pension plan and for the management and investment of all assets representing reserves equivalent to what would have been the accumulations to the credit of the individual members and the value of all annuities and other benefits payable from such accumulations after the effective date." And

WHEREAS, By virtue of the authori granted, a contract designated as the "M Contract" was entered into on Februa 1941, between the Board of Pensions the Board of Trustees of The Norw Lutheran Church of America and Lut Brotherhood for the purposes above s which contract was approved by the dent of the Church; and

WHEREAS, Subsequent to the executi the "Master Contract" The Norwegian theran Church of America has, by due action, changed its name to The Evang Lutheran Church; and

WHEREAS, The Evangelical Lut Church is about to consummate a with American Lutheran Church, an Il corporation not for profit, and United gelical Lutheran Church, a Nebraska cor tion not for profit, to form a new c body to be known as The American Lut Church, a Minnesota corporation, no profit; and

WHEREAS, The American Lutheran C has provided for the establishment of a sion Plan which plan is to be adopted Constituting Convention to be held in M apolis, Minnesota, on April 22-24, 196 under which plan the funds deposited under will not be reinsured; and

WHEREAS, All members of the P Plan of The Evangelical Lutheran C are eligible for, and will be invited to bership in, the Pension Plan of The A can Lutheran Church, by the transf the Pension Plan of The American Lu Church of all funds deposited to the of such member with Lutheran Brothe without any impairment of benefits have accrued to such member und Pension Plan of The Evangelical Lu Church; and

WHEREAS, Under the terms and con of said "Master Contract," the Boa Pensions and the Board of Trustees, w approval of the president of The Evan Lutheran Church, have the right t or amend the terms of said "Maste tract," which alterations and amen shall become effective only after rati by a General Convention of The Eva Lutheran Church; and

WHEREAS, Said "Master Contract" provides that the Board of Pensions right of electing to partially termina agreement by discontinuing payments plan, upon giving notice in the mann vided in said "Master Contract,"

THEREFORE, BE IT RESOLVED, TH Board of Pensions and the Board of T with the approval of the president Church, be authorized and instru notify Lutheran Brotherhood before 1960, that after December 31, 19 further premium payments will be r

ran Brotherhood in behalf of members
Pension Plan who elect to transfer
membership in the Pension Plan of
Evangelical Lutheran Church to mem-
o in the Pension Plan of The Ameri-
utheran Church; and

IT FURTHER RESOLVED, That the Board
nsions and the Board of Trustees, with
pproval of the president of the Church,
thorized and empowered to execute and
r any and all instruments and to take
nd all other actions which they deem
ary or convenient to effect an orderly
er from the Pension Plan of The Evan-
Lutheran Church of the accumula-
standing to the credit of such members
e Pension Plan of The Evangelical
ran Church who have elected to make
transfer; and

IT FURTHER RESOLVED, That nothing
contained shall in any way affect the
ment annuities already in effect, or
nay be placed in effect before December
960, under the agreement and contract
ntly existing between the Church and
ran Brotherhood.

Resolutions Regarding Union

rmination of Terms of Office

HEREAS, The Evangelical Lutheran
ch at its biennial convention in 1956,
to unite with American Lutheran
ch and United Evangelical Lutheran
ch to form a new church to be known
e American Lutheran Church; and

HEREAS, Each of said three church bodies
eir respective conventions of 1958 adopt-
rticles of Union and a Constitution and
ys for the said The American Lutheran
ch, and have thereby bound themselves
nsummate said union; and

HEREAS, The Articles of Incorporation
Constitution and Bylaws of The Evan-
l Lutheran Church have been amended
ive as of January 1, 1961, to effect the
tion to a continuing corporation with
d powers; and

HEREAS, By reason of the aforesaid ac-
the provisions of the Articles of In-
ration, Constitution and Bylaws and
ntion resolutions of The Evangelical Lu-
n Church have become inoperative inso-
s terms of office for officers and members
oards, commissions, and committees who
lected at the 1960 convention as well
r those officers and members of boards,
issions, and committees elected prior
60 whose terms of office extend beyond
are concerned; therefore,

IT RESOLVED, That the terms of office
ficers and board members of The Evan-
l Lutheran Church specified in the Arti-
of Incorporation, Constitution and By-
whether elected at the convention of
or any prior convention, shall terminate
December 31, 1960, provided, however,
that this provision shall not affect the terms of office of the officers and boards provided for in the Amended Articles of Incorporation, Constitution, and Bylaws of The Evangelical Lutheran Church, whose terms of office shall begin January 1, 1961; and

BE IT FURTHER RESOLVED, That the Provisions of the district constitution of The Evangelical Lutheran Church heretofore and currently in effect, and the terms of office of the officers of said districts, be and the same hereby are declared terminated as of December 31, 1960; and

BE IT FURTHER RESOLVED, That the convention resolution of 1946 (Annual Report pp. 48 and 368) concerning the limitation of office to two consecutive terms be and hereby is rescinded.

BE IT FURTHER RESOLVED, That the terms of office of members of all boards, commissions, and committees and functionaries not specified in the Articles of Incorporation, Constitution, and Bylaws of The Evangelical Lutheran Church as heretofore and currently in effect be and hereby are terminated as of December 31, 1960, and that those whose terms expire at this 1960 convention under resolutions heretofore in effect be extended to December 31, 1960, and that all previous action to the contrary be and hereby is rescinded; and

BE IT FURTHER RESOLVED, That all boards, commissions, and committees of The Evangelical Lutheran Church be and hereby are instructed to terminate employment of all executives, staff members, and clerical employees of The Evangelical Lutheran Church not later than December 31, 1960.

2. Board Affairs

WHEREAS, The American Lutheran Church begins to function January 1, 1961; and

WHEREAS, It is necessary for the new boards of The American Lutheran Church to be fully prepared to conduct the affairs of corresponding boards of The Evangelical Lutheran Church, the American Lutheran Church, and the United Evangelical Lutheran Church; therefore

A. BE IT RESOLVED, That all boards of The Evangelical Lutheran Church transfer all their affairs and current records, files, correspondence, and other materials to the corresponding board of The American Lutheran Church not later than January 1, 1961; and

B. BE IT FURTHER RESOLVED, That all records, files, correspondence and other material in the possession of the various boards, not of current but historical value, of The Evangelical Lutheran Church, be placed in its archives and in the custody of the secretary of The American Lutheran Church; and

C. BE IT FURTHER RESOLVED, That all officers of this corporation and each and every board and committee thereof be and they are hereby authorized and directed to perform all other acts necessary or proper to carry out this corporation's obligations under the Articles of Union; and

D. BE IT FURTHER RESOLVED, That the Board of Trustees of The Evangelical Lutheran Church in office from the time of this convention to the close of 1960 be and hereby are authorized and instructed to make all necessary arrangements for the auditing and approval of the reports of The Evangelical Lutheran Church Treasurer and the district treasurers for 1960, for the publication of such reports for 1960 as may be deemed necessary, and for the transmission of all such reports to The American Lutheran Church.

3. Board of Trustees

WHEREAS, The Joint Union Committee has received for referral to the uniting churches the recommendation of its legal counsel according to which the Board of Trustees shall be composed of five persons, two persons from American Lutheran Church, two persons from The Evangelical Lutheran Church, and one person from United Evangelical Lutheran Church and which recommends that the Joint Union Committee shall prepare a slate of candidates on this same basis, which candidates shall be elected by each Church at its last convention prior to 1961 and take office January 1, 1961, at which date all persons so elected will be members of each of the three continuing corporations and therefore eligible to take office in each of the three churches, and which further recommends that the following persons who have been named trustees of The American Lutheran Church shall be elected trustees of each of the three continuing corporations for a term of ten years: Mr. Carl C. Hein—American Lutheran Church. Dr. L. S. Price—American Lutheran Church. Rev. Nelson Preus—The Evangelical Lutheran Church. Dr. Elmer E. Abrahamson—The Evangelical Lutheran Church. Mr. Luther H. Lincoln—United Evangelical Lutheran Church, therefore,

BE IT RESOLVED, That The Evangelical Lutheran Church elect Mr. Carl C. Hein, Dr. L. S. Price, Rev. Nelson Preus, Dr. Elmer E. Abrahamson, and Mr. Luther H. Lincoln as trustees of the three continuing Churches for a term of ten years.

4. Approval of Amendments since 1958

RESOLVED, That The Evangelical Lutheran Church, assembled in convention in 1960, instruct its delegates to the Constituting Convention to accept for consideration, in addition to the Amendments coming before the convention under the provisions of Resolution VI of the Report of the Joint Union Committee to the 1958 Conventions, such further amendments to the Bylaws as have been recommended by the Joint Union Committee.

O. H. HOVE
General Secretary

Viva la Musica!

FROM A COUNTRY PARSONAGE

BY ANNE JORDHEIM

The choir concert was just excellent! The voices, beautifully blended, filled the church with such glorious music that everyone listened in awe. After the singing, while the members of the choir silently walked to their seats, a tiny voice was heard in the back of the church. It was a child's voice which expressed exactly what many of us adults had been thinking but would perhaps be unable to talk about:

"When I hear such nice music, I know that God has made it for me, and that's why I am so happy!"

Music has a very important place in the life of our parish. We enjoy singing and playing and listening to others "making music" for us. Most of our children learn to play one or even two instruments, so that besides the various choirs we also pride ourselves on some instrumental groups. On certain occasions the parish orchestra performs. Unfortunately there is so little spare time, since there are so many other church and community organizations, so that (except for the regular choir) the instrumental music is forced into the background, to the regret of many.

The average parsonage family—as a rule—is expected to be musical, sing, and play some instruments. Although this might not always be the case, I am sure they do enjoy music. In our family we cannot boast of any musical talents as yet, but we do play and sing together in a mediocre fashion. It may not sound very good to a musical expert, but we think it is fun.

Since both radio and television offer very little in the way of good music in this part of the Midwest, our phonograph has to make up for it and is often kept busy for many hours a day.

I never forget one icy cold winter day, when a snowstorm was howling around the house, and the windows were so solidly frozen that we felt just like in prison. To listen to the sound of the wind made the shivers go down our spines. Although we were not snowed in as yet, both TV and radio had been cut off, and we felt nearly isolated from the rest of the world.

Having ventured to the mailbox, I returned triumphantly with a big package which was opened eagerly. New records! How wonderful! Our dear grandmother had again been record bargain-hunting, and the results were just fabulous. Within a few minutes the wind and snow were forgotten, and our living room was transformed into a concert hall, a cathedral, yes, into an international music center. The children listened attentively. As always before, the request came to tell the stories of the music played.

"Oh, Mother tell . . . tell the story of Per Gynt, tell about the Viennese Singing Boys, tell about when Mozart was a little boy, and please tell about when you were a little girl and went to your first concert!"

No, no, I won't bore you with all the stories which my children find so exciting, because they are MY stories. Let me tell you just one, a very recent and impressive one—impressive to me and perhaps also to you. Just a few years ago, when I lived in Oslo, Norway, I went to an outdoor concert, and so did the King of Norwa was quite a unique experience, because I had before lived in a country with a king. As is well-kn King Haakon, who then was over 80 years old, en attending social and cultural functions. He went e where with only two or three of his aides, never guards or secret police. It was also well-known th a concert starts at 8 P.M., King Haakon would arri 7:59 P.M. sharp. The audience did not know tha would attend, and I certainly had not the slightest picion that he would sit just two rows in front c and that I would have ample opportunity to observe throughout the whole concert. So at 7:59 P.M. shar audience suddenly became silent and rose from their I couldn't imagine what was happening until I he whisper— "Her kommer Kongen. . . ."

With great strides and a kind smile he walked seat, sat down on the same uncomfortable seats as one else (this was an outdoor concert) and obv enjoyed the concert immensely. Two renowned si Elisabeth Schwarzkopf and Jussi Bjørling, gave a s performance. And did the King ever applaud! D intermission he talked busily with his aides, and the concert was over, the audience rose again. N even moved to leave until the King had departed.

A few years later King Haakon died, mourned Norwegian nation, even the whole world. We li over the radio to the solemn funeral procession th the silent, awesome streets of the City of Oslo. touchingly impressive this was is hardly possible scribe in words. As the King was given his final place beside his Queen in the royal chapel, a hy beloved by all the Lutheran world, was sung to the man who had been the Head of the Chu Norway for over half a century "Deilig er Jorden (Beautiful Savior).

But I must abruptly return to Wisconsin, for one should not live on memories at my age! Our town offers some fine concerts, too, although church activities and babies I rarely get a chance tend. The other day, however, I took my nine-y daughter to hear the St. Olaf College Choir. Sh utterly fascinated and decided right then and the some day, she, too, would like to sing in such a In the meantime, though, she is quite satisfied wit ing in the junior choir of our church, in school music lessons, and at home—cowboy songs to brother and tender, loving lullabys for her tiny lit

Valley of Decision

Battle of the Chow Line

I don't like them. I don't like cafeterias because I ır them. They force me to choose in areas where I n't want choice, and they force me to make deci- ns much too rapidly. The result is that I always d up with two forks, no soup spoon, two salads and dessert, meat and no potatoes or potatoes and no eat, and a wild unmanageable feeling that life has ne by me and that what I have on my tray is not en a fragment of the glory I could have had for the me money if I only had more time or more sense.

Dark Secret

I kept this a closely guarded secret for many years. hen last week I entered a cafeteria line with a friend. e whispered to me as we were masticated through e line, "I hate this. The catsup just went by on the ırboard side and I won't see it again. The desserts e coming up, but I won't have time to decide. I'll obably end up with custard or coddled raisins. And forgot my napkin. And I didn't want meatloaf. This the fourth day I have picked meatloaf." I had found friend. I had found a fellow pilgrim who was not ade for democratic dining but was an old monarchist. e had been taught to eat what was set before him.

The Terrible Choice

I once saw Sid Caesar having difficulty choosing a cktie. He was being interviewed for a new job, and e contortions of that poor man in trying to select cravat have remained etched in memory. The flowers, e triangles, the squares, the diagonals, the solids— e whole glittering array of neckwear was looked at, eighed, and rejected. I think Sid finally went off in sport shirt. But no matter, I was that man. I know s anguish. I am told by people who have seen me ıy suits that they admire the quick and decisive way which I pick out a fabric and buy it. Alas, they don't alize that I simply point at the first suit I see. I dare t begin to choose. Life would leave me behind. I ould grow old in the mounting heaps of materials hich seemed right but were not quite right.

Rats in a Maze

I am told by psychologists that rats presented with o many choices inevitably become neurotic. I sometimes wonder if that is not one of the maladies of our culture. We have too much to choose from: too many kinds of food, too many clothes, too many hats, too many churches, too many schools, too many books and magazines—a growing, proliferating, gestating muchness, a choking fullness, a nauseating, throat-clogging overabundance of everything.

I once saw a little girl who had received 29 baskets for Easter. She was a sweet little girl, and she had aunts and uncles and cousins and grandparents all aching to shower her with marks of their affection. She stood, the poor little thing, in the midst of this absolute forest of purple and yellow wicker and green paper grass and chocolate bunnies, jelly beans, and eggs —marshmallow eggs, milk chocolate eggs, dark chocolate eggs, sugar eggs, painted cardboard eggs, and dyed eggs, an enormous profusion of confections which would have made the sturdiest dentist blanch. And she, the wee mite, had to decide what she was to eat first and second and third until the whole vast sticky mess was safely stowed away. Happy, Happy Easter! I wanted to weep.

Choose This Day

There was a time in the history of the West when men had almost none of these choices. Their habitation, their work, their ruler, their life companion, their pleasures—all this was decided for them. When they sat at meat, they ate the porridge or soup or loaf set before them. The choices they had to make were largely ethical or spiritual. Whom should they serve? What should they adore? How well should they do their day's work? How should they think? How should they talk? How should they deport themselves toward their neighbors and their kin? I do not wish a return of those days, but I sometimes long for the kind of simplicity which will leave us free to decide for God. In the long run that is a more important choice than whether we should have 35 or 50 horse power in the outboard motor.

BOOKS *in Review...*

Bible for Adults

BIBLE STORIES RETOLD FOR ADULTS. Dorothy M. Slusser. Westminster, 128 p., $3.00.

Do Bible stories need to be retold for adults? Is it true that even grown-ups can no longer read the stories as found in the Old Testament without having them warmed over by some modern soap-opera script writer?

This may be the attitude with which one opens the subject book, but it definitely is not the feeling with which one closes the book. Bible stories need to be told and retold, and each generation must supply its own bards who can make the stories live for their particular day.

Dorothy Slusser has chosen only a few of the best known stories of the Old Testament, such as Adam and Eve, Cain and Abel, the Flood, the Tower of Babel, Abraham, Lot, Jacob and Joseph, and has given them an interpretation for today's world, God's world, in which the gift of life is still ours to accept, or reject.

I especially enjoyed the many quotations from other writers, such as Shakespeare, Pascal, Kierkegaard, Steinbeck, Kafka, Wilder and Eliot, with which the stories are richly seasoned.

ERWIN E. JOHN
Minneapolis, Minn.

The Power of the Cross

POWER TO SAVE. Frederick M. Morris. Seabury Press, 64 pages, $1.25.

Here is a brief book of nine meditations based on the seven last words of Christ plus an introductory meditation and closing meditation on the resurrection. It is a refreshing book centered about the theme of power. So often our teaching and preaching about the Cross takes on the aspect of weakness when in reality it is the power of God unto salvation.

Especially well done are the two chapters on: The Power of Contrition, and The Power of Woe. Here the author shows saving power in the contrite thief on the cross speaking to Christ. The second chapter deals with the rather difficult utterance of Christ "My God, my God, why hast thou forsaken me." Here the author states, "But we believe we are not far wrong when we find in them evidence of being lost and found. And because of that He commands the confidence and trust which only the authority of first hand knowledge can evoke in the reluctant spirit of man. . . . He is both victim and Saviour who was sought and found in the midst of his most bitter woe, is become now and forever the Searcher and Shepherd himself who saves us by the power of his self-identification with us all."

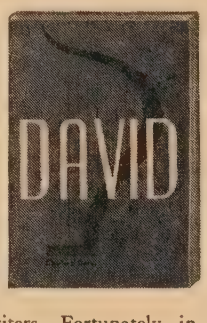
Another enriching aspect of this book is the enclosure of prayers following each meditation, including at least one from the Book of Common Prayer after each.

CURTIS G. JOHNSON
US Air Force Chaplain

Biblical Novel

DAVID. Charles Davey. Muhlenberg Press, 256 pages, $3.00.

Charles Davey's novel, is a lively paraphrase of the story of the shepherd king as it was originally told in First and Second Samuel and the first two chapters of First Chronicles. By means of a narrator, the high priest Abiathar, Mr. Davey has filled in for the modern reader the gaps left by the



Biblical writers. Fortunately in doing this he has used both restraint and research, rather rare attributes today when a copious supply of adjectives and a fevered imagination seem to be prerequisites for writing an historical novel. The career of David could very easily have lent itself to such treatment.

Curiously enough, Mr. Davey has been sparing almost to the point of total abstinence when it comes to adjectives denoting color. It is as if, instead of doing lush descriptions in oil, he used the quick, bold strokes of a pencil sketch. He moves us along. We do not linger. But perhaps that is more appropriate to a country and a period that were harsh. The Lord of the Old Testament was mighty and terrible and demanded mighty and terrible things of His people.

At the beginning of the book is a list of the main characters, a list four pages long—enough to frighten the hardiest reader. However, by the time you are well into the novel, this list of characters has taken on dimension and turned into individuals who are living again before your mind's eye. You are likely to find yourself d parallel reading in the Old Testament becoming as excited over each crisis David's life as if you hadn't known outcome since your Sunday school days

Mr. Davey has written a forceful n But you might ask, how could he do o wise when he had such a mighty framev already built for him?

NAIDA KNATVOLD
Minneapolis, Minn.

Heart to Heart

TALKS WITH MEN. Norris L. Tib Association Press, 96 pages, $2.00

With a title that appeals for a se glance, this book is certain to attract attention of men who need help to close to God in the rush and quiet of lives.

Then when we see further that Dr. betts, minister of the Riverside Churc New York for some seventeen years, drawn all of his material from direct, r to-mind, heart-to-heart talks to thousan men in his widely known Men's Class Riverside, there is bound to be added est.

These short talks, usually less than pages in length, are suitable not only man's personal inspiration, but also for ship programs and reading aloud in family circle.

LOREN M. NESS
Minneapolis, Minn.

Biblical Study Guide

BIBLICAL THEOLOGY OF THE TESTAMENT. Charles Caldwell Moody Press, 384 pages, $5.00

This book is intended to be used the Bible, and as such can be a va study guide. The author states that the pose of Biblical Theology is to syste the truth revealed during a given peri through a given author.

The book certainly is interesting, f author sets forth his views clearly and conviction. He has good outlines and f a logical arrangement. However, it rather easy for the author to conside portions that fit in with his views. It hard to see that his writings are not acceptable to Lutherans. But it shoul be stated that our pastors and teache derive much profit from the study book.

JACOB B. STOLEE
Hibbing, Minn.

...rgyman and/or Psychiatrist

PSYCHIATRY AND RELIGIOUS EXPERIENCE. Louis Linn and Leo W. Schwarz. Random House, 307 pages, $4.95.

...his is a book which is on the reading ... in one of the country's leading graduate ...ols of social work. It is a book which ... experienced hospital chaplain described ...giving the best available analysis of the ...erence between the functions of the ...gyman and the psychiatrist—and how ... can work together.

... is a readable, enjoyable book written ...tly by a very well trained psychoanalyst, ... a rabbi with wide experience. It draws ...illustrative material from all three major ...s. It gives an excellent account of the ...bined psychological and religious needs ...growing children. It can help make re...ous experience more relevant by giving ...ght into the differing needs of people ...various stages in their lives. There are ...y books written to help the pastor know ...t to preach; this is a book to help the ...or know *to whom* he preaches.

... is the opinion of this reviewer that this ...k is one of the four best books for the ...or in the general area of psychology ... religion. These four books are (and pre...bly to be read in this order): Gordon ...ort's *The Individual and His Religion;* ... the book reviewed here; Erich Fromm's *...hoanalysis and Religion;* and Oskar ...er's *Christianity and Fear.*

JOHN P. KILDAHL, PH.D.
Brooklyn, N. Y.

...il Rights Editorials

A CHURCH A SCHOOL. Ralph McGill. Abingdon Press, 92 pages, $2.00.

...he problem of Civil Rights continues to ...ss us. Senatorial filibuster and lunch...n sit-downs point this up.

...Vorld politics' most powerful symbol, ... common man," is now changing to ... colored man," says Editor (Atlanta ...stitution) McGill. This slim volume of ... editorials by this Southerner analyzes ...ects like the bombing of the high school ...Clinton, Tennessee, and of the Jewish tem... at Atlanta, Georgia, the Kluxers, and ... decision in the Faubus case, States Rights,

...We owe it to ourselves and to our coun...to come to conclusions not based on emo... or ignorance but on civilized thought ... understanding of the situation. Ralph ...Gill, who writes out of the vortex of the ...moil, who is a Pulitzer prize winner for ...rageous and effective editorial leadership ...he midst of troubled times," is one who ... help us find this insight.

V. T. JORDAHL
Mason City, Iowa

Correspondence

Almost, Not Quite

► Thank you for the very fine LUTHERAN HERALD, especially the Family Altar by Hestenes, and Light Dappled With Shadows by Karl Olsson. Is there any possibility of someday including a column of questions and answers pertaining to Spiritual matters? That would make this a perfect magazine!

MRS. E. L. PETERSON
Outlook, Sask.

Thanks for Olsson

► In this hasty world where so often we have little time or opportunity to communicate with the sensitive souls of others, it is like a strong, clear ray of sun on a cloudy day, or a wave of warm, spring-scented air when I read Karl Olsson's articles. He has not only an indefinable poetic sense but a brilliance and range of understanding which is rare.

Today, when I read "Snow," I was captivated to the point of writing and thanking you for including Karl Olsson's writings in the LUTHERAN HERALD.

MRS. KERMIT HALVERSON
Chisholm, Minn.

Slow Down!

► Everybody must be satisfied with the way the Lord's Prayer is prayed in our churches all over the country, for I have not seen any comments on it.

The past year I have had the opportunity to visit different churches in many parts of the country and almost everyone has the same fault; when it comes to the end of the services and congregation and pastor pray the Lord's Prayer, it is *not* prayed, it's repeated. It seems like one tries to go faster than the other just so they get through with it and get out of church.

This to me is very heartbreaking and what must our Saviour think of such praying. Well, it's not praying, because when one prays you do it slowly and thoughtfully.

But the trouble seems to be that it's been done so much every Sunday and every Sunday that everyone knows the prayer so well it's just rattled off.

Now this is not the congregation's fault altogether, because the pastors set the pace.

In my traveling I visited some churches of other denominations and I discovered the Lord's Prayer wasn't used. I asked why not and got the answer that it was dispensed with because it was not prayed like it ought to be.

So please, let us Lutherans do something about that beautiful prayer and let's not murder it any more. Let's pray like we should, slowly and thoughtfully, meditating on each precious word.

C. S. WADE
Tacoma, Wash.

Let the Sunshine In

► Your editorial entitled "Meeting Between Brothers" contained in the December 8, 1959, issue of the HERALD was very interesting. Here in the mildness of a master diplomat you pose a most challenging question—"Have we Lutherans been faithful stewards in the Master's vineyard?" Martin Luther, the leader of all Protestantism, nailed the 95 theses to the castle church door October 31, 1517. That was more than 400 years ago and here we find the Lutherans divided into 16 or more branches.

Yes, indeed, the Nov. 16th meeting of church leaders was an historic one. It was historic because here with ⅔ of the Lutherans in the U. S. and Canada represented, it was discovered "How Little Separates Us." This should be a real eye opener to our Lutheran Church leaders. If the question of church merger was left up to the lay people, synodonal lines would fade away like darkness fades away before the rising sun.

Let us have some more sunshine!

ALF O. NELSON
Silverton, Oregon

Toward the First Sunday After Easter *His Pres*

The Lesson: Acts 3:11-21 • The Gospel: John 21:1-14

Monday, April 18

PLIGHT

John 20:19

On the evening of that day, the first day of the week, the doors being shut where the disciples were, for fear of the Jews . . .

If we had been in the place of the disciples we would have felt as they did. The cause would have seemed lost. The death of Jesus wrote a finish to what they had dared to believe and hope for. It is true that Jesus had told them that He would rise again, but they had found it difficult to follow this unusual promise. What they had seen happening to Jesus was real; that He had risen again had not yet come to them with its full truth and force. They were frightened men, huddled together, mustering whatever courage they could.

Too much we see the plight of life, dear Father, to the neglect of the clear note of Victory that was sounded upon the resurrection of Christ from the dead. Help us, O God, to hear the sound of Victory. Amen.

+

Tuesday, April 19

PRESENCE

John 20:19

Jesus came and stood among them and said to them, "Peace be with you."

The coming of Jesus into that place where the disciples were huddled in fear was the only thing that could dispel their plight. Jesus came to them because He remembered their need. He knew that while He had always invited them to have faith in Him, they were still of the flesh, still capable of doubt, still more apt to accept what they had seen take place than what was not "likely" to take place. It is so with us, too. The presence of Jesus is real and He comes to us out of a remembrance of our needs. He does not let us stand alone. Out of His grace He stands among us.

Help us to practice Your presence among us, blessed Jesus. Give us real faith in Your promise that You are with us in the Word and the Sacrament. May every step we take throughout the day be a walk with You. Amen.

+

Wednesday, April 20

PROOF

John 20:20

When he had said this, he sh them his hands and his side. Ther disciples were glad when they sau Lord.

It is understandable that the dis had to be "shown," that they ha be fully convinced that it was the risen Jesus, who stood among And Jesus was not above satisfying need in them. He showed them His and His side, and it was enough. were glad. Their joy was a witne the faith they wanted to have. It i our place to tempt Christ by s "show me." If we permit Him to Himself to us in the Word, the is there to convince us.

We thank and praise You, Jesus we know You; that we are no to build our hopes on an illusio conduct our lives on the basis of a We know assuredly in Whom u lieve! Amen.

+

Thursday, April 21

PEACE

John 20:21

Jesus said to them again, "Peace be with you."

It is true that "Peace!" was the usual salutation. But here, twice repeated at this meeting, the meaning was deeper. It was an answer that His presence brought to their plight. They were disillusioned, frightened and guilty. It was real peace that they needed to do away with the "bewildering turmoil of disordered minds." Peace within is the gift of the risen Christ. "Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ. Through him we have obtained access to this grace in which we stand and we rejoice in our hope of sharing the glory of God."

Not in pleasure, labor, wealth or wisdom alone is there to be found the peace we seek, O God. Peace is with You, the peace that passes all understanding. For this benediction we praise You. Amen.

+

Friday, April 22

PURPOSE

John 20:21

Jesus said to them again, . . . "As the Father has sent me, even so I send you."

This statement of Jesus to His disciples must have filled them with joy. He could use them! In their own eyes they were failures, they were weak, disappointing to Him who had expected so much of them. But now He showed clearly that He looked to them with confidence. He would use them to bring the story of His death and resurrection to others. This is the purpose of faith to this day. By faith we are saved and by virtue of our faith we are to serve. There is no useless believer in the eyes of Christ. Every last one of us who believes in Christ is "sent."

I thank You for the gift of salvation, O Lord, and for the honor You give me in this that I am sent to be a witness for You. Let me be a good witness where I am. In the Name of Jesus, I pray. Amen.

+

Saturday, April 23

POWER

John 20:22

And when he had said this, he b on them, and said to them, "Rece Holy Spirit."

Powerless disciples, being sent the so-called "impossible" work Kingdom, were given power fr high. They needed this power t Christ's purposes in their lives, carry out the mission to which th being sent. Christ gave them so of His own spirit, ways, mind and With something of Christ withi all things spiritual came withi reach. Alone they could not ha tinued. Jesus had won the victo sin, death and the devil. Now empowering all who would look in faith and obedience.

I confess unto You, Heavenly that I have no power of my am, by myself, completely Therefore, I depend entirely u Power You give to me, the powe Holy Spirit. Amen.

urch Overdoing Housekeeping Chores?

r. William A. Morrison, general etary of the United Presbyterian rd of Christian Education, asserted ntly that the churches' preoccupa- with "housekeeping chores" of various agencies is keeping Chris- ity from wrestling with the real es and crises of life today.

ddressing the National Council of ted Presbyterian Men at its an- meeting in Chicago, he called hurches to explore the significance he Gospel to these live issues in- d of "mouthing cliches" or pro- ing "petty moralism."

r. Morrison cited as liabilities in churches the lack of evangelistic of members, the concept that re- tability, peace of mind, security uccess are the major benefits of gion, and the unfamiliarity with Scriptures which makes them ir- vant to current issues.

s a result of these deficiencies, he "we have failed to bear witness he Gospel." He urged the laymen become informed and articulate t the substance of the Gospel and ore its significance to life's issues, to find "those places in your com- ity where you ought to be bear- witness to the redemptive purpose God for the world."

th Assembly Set

me 1,700 Protestant and Orthodox h from around the world are ex- d to attend the first Ecumenical th Assembly in Europe scheduled ausanne, Switzerland for July 13-

he 12-day meeting will be the major gathering of European g people across denomination lines national borders ever held under ices of the Churches. The assembly ing sponsored by the World Coun- f Churches' Youth Department in eration with national ecumenical h councils in Europe.

f the total 1,700 delegates, about 1,400 are anticipated from more than 15 European countries and the rest from Asia, Africa, the Far East, the Middle East, North America and Latin America. North American Churches have been invited to send 180 delegates.

Theme of the assembly will be "Jesus Christ—the Light of the World," the same as that of the Third Assembly of the World Council of Churches to be held in New Delhi, India, Nov. 18 to Dec. 5, 1961, to which the Lausanne meeting will be related on the youth level.

Keynote speaker at the youth assembly will be Dr. W. A. Visser 't Hooft of Geneva, Dutch-born WCC general secretary. Sharing the platform with him at the opening session will be Bishop Jaan Kiivit of the Lutheran Church of Estonia and Prof. Henri d'Espine, president of the council of the Swiss Protestant Church Federation.

Says Christianity May Lose in South Africa

The next ten years could decide who will win the race for South Africa—Christianity, Communism or Islam—the Rev. Willem A. Landman, a leading Dutch Reformed pastor, declared at a mission week gathering at East London, Union of South Africa.

Mr. Landman, who has toured the United States several times and is noted for his liberal position on South Africa's race question, warned that if Christianity is to win out "a complete change of the attitude of Europeans to non-Europeans is necessary."

"We must learn to love the non-Europeans," he said, "boost mission work by all churches among them—though we may have left that till too late—and treat the black man with more respect."

Mr. Landman said the European races in South Africa had brought Christianity to the country's non-whites, and it was inconceivable that it could be ousted by either Communism or Islam.

"Nevertheless," he stressed, "there is a trend away from Christianity and it has to be halted. This is the main task of the South African mission workers today. The Europeans' own future in this country depends on the success of this objective.

"In many independent states such as China and other countries in Asia, Christian workers have been forced to leave. The same thing could happen in South Africa if the Christian churches

—RNS Photo

WELCOME WCC VISITORS—Girls bearing flowers lined up to greet World Council of Churches visitors recently to the colony of Russian Old Believers in Parana State, Brazil. About 500 of the Russians who fled Communist China were resettled last year by the WCC in South America.

fail to do their duty toward the non-whites."

A less pessimistic view of Christianity's future in the country was expressed, however, by another well-known Dutch Reformed pastor, Dr. B. B. Keet.

He said that non-white nationalism in Africa is not necessarily anti-Christian, and in many cases assurance has been given that independence movements are not to be identified with campaigns against Christianity.

Probe Evangelism Methods

The tendency to equate evangelism with certain types of human activity and the manipulation of people through plans and programs is a real threat to Scriptural evangelism today, a group of 30 churchmen were told recently in Kansas City.

The Rev. William E. Berg, Minneapolis, Director of Evangelism of the Augustana Lutheran Church, in his annual report to the meeting of the Augustana Board of American Missions said that "such manipulation, sometimes turned to exploitation, is one of the surest ways to create a cheap pseudo-evangelism that must surely be an abomination in the sight of God."

He told the group at the Aladdin Hotel that Augustana's Committee on Evangelism and the staff "are now in the midst of a new approach in evangelism which seeks to place motivation and methodology in proper perspective."

He said there were golden opportunities for "leadership training in depth" through the workshop approach of training "our people not only how to serve, but also Who it is they serve and why."

He revealed in his report plans of the Evangelism staff to spend days in more than 100 congregations during the year in leadership training—studying methods of implementation and proper handling of tools and techniques to be used in the assigned task.

"Lutheran evangelism," he said, "must be theologically responsible and sound, and it would be devastating," he added, "to involve our people in church programs that do not evolve from the nature of the Church of the Gospel."

DIG THAT CRAZY PREACHER

The coffee house was empty, man, 'cause the beatnik types were tracking a preacher who's way out, like dig that crazy beat on those bongo skins.

He wears no beard. He dresses impeccably. But Dr. C. A. Roberts who conducted a tent-revival at Wayside Baptist Church in Miami, Fla. talks their language.

He does not read from Soren Kierkegaard or Jack Kerouac, either just from the Bible.

But because his pad was in New York's Greenwich Village and off beat strips in San Francisco and Dallas for a year as part of a research study, Dr. Roberts understands and is sympathetic toward beatniks.

So he dedicated a service, in a week's revival campaign in Miami to this group which he feels is so often neglected by the churches.

A Texan who is a pastor in Altus, Okla., Dr. Roberts gives this picture of the beat generation:

The type is made up of at least 10 million people around the world particularly in the United States and Europe.

Their underlying philosophy is not new, but nearly 200 years old.

The expressive language, the beards and berets are but a passing fancy. However, the philosophy will carry on until society offers solutions to their problems.

Beatniks are mainly from the entertainment and artistic fields where folks are most expressive outwardly.

The movement has caught on among teen-agers who know none of the philosophy because teenagers go by their feelings and beat music, jazz, with no beginning or ending or melody but with a rhythm they can feel right now, appeals to them.

The American scene today bugs these teen-agers, according to Dr. Roberts, because of the hypocrisy in a status-seeking society in an age of conformity.

He puts a lot of blame on the church.

"The tragedy is," he explained, "that churches had taken the cross out of preaching. They had minimized suffering."

The tall young preacher, who will be lecturing at Southwestern Baptist Theological Seminary, Ft. Worth, Tex., next year on this subject, asserted that Tennessee Williams and William Faulkner "are telling us more about man's depravity than the church is."

"Teen-agers are crying out against the innocent suffering they see all around them," said the bongo drum-playing preacher. "And the church has failed to challenge these young people with the innocent suffering of Christ."

"Jesus would have compassion for these beatniks if He were here today," declared Dr. Roberts. "The church ignores their problems, but Jesus would understand because he was a non-conformist, too, preferring to sacrifice the approval of church leaders in order to do the good of healing on the Sabbath."

Many young people from church homes are in the ranks of the beatniks because they were not given attention, a chance to sound off about their problems, or any understanding, he found.

The problems of boredom, worry and guilt which characterize beatniks can be solved only by spiritual means, in the opinion of Dr. Roberts.

"They won't be solved by the same old sermons, though," he warned. "The church's message is valid, but no one is listening." He charged that the church is not trying to solve the problem of communication.

The answer to the beatnik's boredom lies in the challenge of the cross for them to live like Jesus, he said. The answer to their worry is faith in God who cares for them. The answer to their guilt is the forgiveness of sins offered in Christ's death.

There Are 64 . . .

LWF Executive Committee Accepts New Churches

ıree church bodies have been accepted as members of the Lutheran World ration by action of its executive committee which met at Porto Alegre, il, in March.

ıe three churches are the 22,000-member Lutheran Church of Central ganyika, the 28,000-member Usambara-Digo Lutheran Church in the same try, and the 4,500-member Taiwan Lutheran Church of Formosa. Their ɔtance brings the LWF's member- to 64 churches in 34 countries. application from another church uth-West Africa was deferred un- has become more autonomous.

ıe Church of Central Tanganyika organized in 1958. It is the result vork of missionaries from the ıstana Lutheran Church. The ıbara-Digo Church is on a mis- field now administered by the ɔnal Lutheran Council, but origi- developed by Germans. The Tai- Church was organized in 1954. of its members are Chinese who the mainland. Missionary work is sponsored by the ELC, LFC, ıstana, and groups from Norway, nark, and Finland.

ıe committee also gave officials gnition to a German-speaking Lu- n congregation in La Paz, Bolivia. as the ninth congregation—all in ı America—accorded such status, h is granted to local Lutheran ches in countries where there is ederation-affiliated body, to enable to have a fuller tie with world eranism. The other congregations n Venezuela, Colombia, Ecuador, Peru.

eeting for the first time in South rica, the executive committee was that Lutheran churches in Latin rica are "growing in stature, in- ing in momentum, and exhibit- an evidence of maturity and mis- " Dr. Stewart W. Herman, direc- f the LWF Committee on Latin rica, said Lutherans there number y 900,000—"although the number ıstors is not keeping pace with the ."

gnificant developments noted by Herman include the cultivation elations among Lutheran groups country-by-country basis, and the s to produce Lutheran literature, ding hymnals and service books in Spanish and an edition of Martin Luther's works.

Tenfold Increase

European Lutheran mission societies and churches in two years have increased tenfold their support of the program of the LWF's Department of World Missions, according to another report.

"In 1958 our program budget was all but completely American-supported —less than one per cent came from Europe," said Dr. Arne Sovik, director of the department. "This year European societies and churches will carry at least eleven per cent."

For the first time, German churches as a group have pledged to the annual program budget, Dr. Sovik said. This action follows last year's effort in which the German National Committee of the LWF raised a third of the estimated capital costs for the Africa radio station.

Dr. Sovik also reported that a board of directors for the LWF radio station in Ethiopia will be named in the fall. An agreement has been made with the Near East Christian Council, an interdenominational agency, to share the facilities of the radio station.

Announcement was made to the LWF committee of the second International Congress for Luther Research to be held at Munster, Germany, in August of this year. "All leading personalities in the field of Luther research," representing "all shades of theological opinion," are expected to participate according to Dr. Vilmos Vajta, director of the LWF Department of Theology.

Papers will be presented at the congress by the following American scholars: Dr. Theodore G. Tappert, Lutheran Theological Seminary, Philadelphia; Dr. Warren A. Quanbeck, Luther Seminary, St. Paul; Dr. Wilhelm Pauck, Union Seminary, New York; and Dr. Harold Grimm, Ohio State University, Columbus, Ohio.

Among other Americans expected to attend are Dr. Fred W. Meuser, Capital University, Columbus, Ohio, and Dr. E. Clifford Nelson, Luther Seminary, St. Paul.

Catholic Study Proceeds

Another report told how the LWF's new "research professor" plans to go about his task of providing Protestants a fresh evaluation of Roman Catholi-

—RNS Photo

LUTHER IN BRAILLE—More than 160 copies of the second volume of Luther's catechism have been transcribed into Japanese Braille by 10 Lutheran women's groups in Napa, Calif. Each group meets monthly at St. John's parish house to devote time to the continuing project. Shown left to right are Miss Mildren Mason, Mrs. Warner H. Reinholz and Mrs. Herbert H. Borchers, Sr.

cism. Prof. K. E. Skydsgaard, on leave from the University of Copenhagen for this study, will concentrate first on contemporary Roman Catholic theology and church life. He plans to publish a book outlining the controversial problems. The matter of Scripture and tradition will receive special attention.

Professor Skydsgaard plans to visit important Roman Catholic centers and also to study problems raised by their methods on mission fields. Next summer a seminar for graduate students from Scandinavia will study the decisions of the Council of Trent. Other seminars will be held later. A library on Roman Catholicism will also be developed, to be located at present at the University of Copenhagen.

Growth of a self-help program and erection of a new hospital were the outstanding features of LWF work among Chinese refugees in Hong Kong during the past year, Director Bengt Hoffman of the Department of World Service informed the executive committee.

Refugee farmers are given a plot of ground by the government and the LWF provides funds for buildings, livestock, and poultry, and helps to find markets for the products.

For Lutheran Tourists . . .

Centers in Austria

So many tourists are coming to Austria from strongly Lutheran countries in Europe that the Austrian Lutheran Church set up some 23 religious centers for them in 1959, and it now plans to open eight more.

Austria's greatest tourist trade is with Germany and the Scandinavian countries. The centers inaugurated last year provided opportunities for Lutheran visitors to attend services and receive religious counsel during their vacations. They are situated at the leading tourist spots around the country.

The new centers, it was announced, will be opened during the spring and summer seasons in Upper Austria. They will be located at such popular resorts as Bad Ischl and St. Wolfgang. The existing "tourist churches" are serviced for the most part by West German Lutheran ministers who are themselves "on vacation."

Merger Banquet to Hear State Department Aide

A veteran official of the U. S. Department of State will be a featured participant in the constituting convention of The American Lutheran Church in Minneapolis April 22-24.

Speaking on foreign affairs will be Harry W. Seamans of Washington, D. C., senior organizational liaison officer in the State Department's Office of Public Services.

Mr. Seamans maintains close relations with religious and other national organizations and has been present as an observer at numerous Lutheran conventions and meetings during the 14 years he has filled this post. He is primarily responsible for providing information and interpretation of U. S. foreign policy to the groups with which he works and relaying their attitudes on foreign affairs back to the State Department.

Mr. Seamans will address a banquet which will be one of the special events scheduled to celebrate the three-way merger of the Evangelical, American and United Evangelical Lutheran Churches into a new denomination of 2,250,000 members.

The banquet, at the Hotel Leamington on Saturday evening, April has been arranged for the 1,000 gates who will represent the un church bodies at the constituting vention of The ALC. Tickets will be available to visitors and to ch members in the Twin Cities area

Dr. Norman A. Menter of De Mich., will serve as toastmaster a banquet. He is first vice preside the present ALC and president Michigan District. He is also pres of the National Lutheran Counc

More Honor Rolls

Five congregations were re added to the list of 537 churches subscribe for Lutheran Herald every member family. The follo are new members of this honor list:

Our Savior's Church, Solon Sp Wis.—the Rev. C. A. Christoff pastor.

Decorah Church, Decorah, Ia Rev. I. M. Gjellstad, pastor.

Bethany Church, Minot, N. D the Rev. Marvin D. Odland, pa

Central Church, Anchorage, —the Rev. O. L. Vold, pastor.

Norwich Church, Norwich, N —vacant.

Hans Larson of rural Inwood, Iowa, knew his family Bible was old, but he didn't k rare it was until the Rev. H. C. Mamen got a look at it recently. The book was p Denmark in 1589 and was the second printing of the Bible edited in Denmark According to Pastor Mamen, who is an exchange pastor from Norway, this editio The Bible is in good condition and was brought to this country by Larson's parent

—People—

e Rev. A. L. Abrahamson, who ıed recently as president of Au-na Academy in Canton, S. Dak., ccepted the call to become pastor entral Church, Anchorage, Alas-

e Rev. A. S. Olson, formerly pas-ı Prince Rupert, B.C., is now serv-s pastor of Prince Albert Church, e Albert, Sask. He goes from one e to another.

e Rev. Richard M. Vordale is ıg as interim pastor of the three-:h parish in Warren, Minn.

e Rev. O. Tieman, formerly pas-ı Ishpeming, Mich., is now serv-he parish in Trempealeau, Wis.

. Laurell Larsen, who has been ıg the Buffalo parish, Buffalo, S. , has accepted a call to two UELC :hes which he will begin serving 1: Spring Valley Church, Viborg, Turkey Valley Church, Irene, S.

ıe Rev. T. J. Vinger has resigned ;ociate pastor of St. Paul's Church, ɔula, Mont., in order to accept a to become the pastor of a new e Mission congregation to be es-hed at Great Falls, Mont.

ss Leola Dahlgren was recently inted administrative assistant in business office of First Church, th, Minn., the Rev. Cecil Tellek-pastor.

ıe Rev. Alf M. Kraabel, who has serving as chaplain of Carlsbad he Sea Home for the Aged in Carlsbad, California, was recently appointed executive director of the Home. Dedication services were held at the Home on March 13 of the newly rededicated chancel of the Home's chapel.

The Rev. Walter H. Evenson is now serving as pastor of Lake Madison and St. Peters Churches, Madison, S. Dak.

The Rev. Karsten E. O. Baalson, formerly of Wilmot S. Dak., is now serving as pastor of Our Savior's Church, Prineville, Ore.

—Obituaries—

The Rev. Peder Buland, Cambridge, Iowa, died Jan. 13. He was retired. He was born Nov. 17, 1867, in Norway. His early schooling was in Norway, and he immigrated in 1886. He served as a lay preacher for several years, then attended the United Church Seminary. He was ordained in 1912 and served as pastor at Huxley, Iowa. Later he was superintendent of the Story City Lutheran Home. He was married to Anne M. Ringe in 1885. She preceded him in death.

G. A. Charlston, 68, a businessman in Portland, Ore., died Feb. 28. He was the father of the Rev. Rolf Charlston, Chicago. He was president and an active member of Central Lutheran Church and of the Lutheran Men's Association of Portland.

Mrs. Hilda Wisnes Gilbertson, 63, died Feb. 26 in Bismarck, N. Dak. She was the first woman to serve on the Bismarck police force, being appointed in 1948. Before that she was superintendent of schools in Benson County, N. Dak., and worked at the state capitol. She was a graduate of Red Wing Academy and Concordia College. She had been a director of the Fargo House of Mercy, was active in district Luther League and WMF activities, and was superintendent of the Trinity Lutheran Sunday School, Bismarck.

Mrs. Mary Lindholm Sumstad, widow of the Rev. Kornelius Sumstad, died March 4 at Wheaton, Minn. She was born July 27, 1889, at Ortonville, Minn., and grew up at Clinton, Minn. She was married in 1911 at Blackduck, Minn. Funeral services were held at Clinton, and at Colfax, Wis., with burial at Caryville, Wis. Three sons and a daughter survive her.

Hans S. Weltzin died Feb. 25 at his home in McKenzie County, N. Dak. He was born in Norway in 1883 and came to America in 1904, homesteading in McKenzie County the next year. He was a charter member and officer of Farland Lutheran Church. He is survived by his wife and four sons, including the Rev. Theodore Weltzin, Viking, Minn.; and the Rev. Alfred Weltzin, Ottawa, Ill.

The Rev. Knut B. Vaaler died suddenly in Sioux Falls, S. Dak., on March 6. He was born June 9, 1886, at Rio, Wis. He grew up in northwestern Minnesota and attended Grand Forks Academy. He was graduated from Luther College and Luther Theological Seminary and was ordained in 1913. He served pastorates at Conrad, Mont., Duluth, Minn., and Brandt, Colton, and Sioux Falls, S. Dak. For the past seven years he had served as interim pastor in several congregations. He had been a member of the Board of Foreign Missions and of the Augustana College board and had been vice president of the South Dak. District. He married Eda Halvorson in 1913. He is survived by his wife and two daughters.

The Rev. Oscar A. Syverson died Feb. 18 at Pipestone, Minn. He was born July 13, 1901, near Benson, Minnesota. After graduating from St. Olaf College he taught at Pleasant View Luther Academy, Ottawa, Ill. He attended Luther Theological Seminary and was ordained in 1929. He served

VANTED: ***BY NEW ELC CHURCHES—*** Names and addresses of all Lutherans living in or moving to . . .

CANOGA PARK, CALIF
Rev. J. E. Rommereim, 22131 Sherman Way, Canoga Park
Shepherd of the Valley Lutheran Church

COSTA MESA, CALIF
Rev. Andrew Anderson, 3050 Ceylon Road, Costa Mesa
Prince of Peace Lutheran Church

SAN DIEGO, CALIF. (Lake Murray)
Rev. Magnus Egge, 9565 Gregory St., LaMesa, California
St. Andrews Lutheran Church

CALGARY, ALTA.
Rev. J. H. Rostad, 4407 Richmond Rd., Calgary
Lutheran Church of the Redeemer

ORLANDO, FLORIDA
Rev. Arvid Thorson, 2530 Martinwood Lane, Orlando
Christ Lutheran Church

EL PASO, TEXAS
Rev. Einar R. Larson, 3405 Nairn, El Paso
Mt. Hope Lutheran Church

BROOKLYN PARK, MINN. (Mpls.)
Rev. Norman O. Landvik, 5212-70th Ave. N. Minneapolis, Minnesota
Prince of Peace Lutheran Church

GRANTS PASS, OREGON
Rev. Raymond E. Brandt, 722 N. E. Riddle Drive
Calvary Lutheran Church

as pastor at Lemmon and Mitchell, S. Dak., until he retired in 1950 because of poor health. Since that time he had served as interim pastor in several parishes. Funeral services were held at Sioux Falls, S. Dak., where he had lived since his retirement. He was married to Alice S. Brodhag in 1929. He is survived by his wife and two daughters.

Want Ads

Rate $1.00 a line, minimum charge $4.00

For sale: St. Paul's Luth. Church, Peter A. Thompson, Pastor, offering Investment Certificates at 6% for 10 yrs. Write 625 W. Foothill, Monrovia, California.

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Announcements

Circuit Convention, Rice Lake Ct., May 1, Faith Church, Cameron, Wis.

Luther League Convention, Rice Lake Ct., May 1, Faith Church, Cameron, Wis.

WMF Conventions

Black Hills Ct., April 28, Presho, S. Dak.

Madison Ct., May 5, St. Jacob's Church, Colton, S. Dak.

Watertown Ct., April 26, Grace Church, Watertown, S. Dak.

Milaca Ct., April 26, Our Savior's Church, Clarissa, Minn.

Hettinger Ct., May 13, Our Redeemer's Church, New England, N. Dak.

Goodhue Ct., April 28, St. Olaf College Chapel, Northfield, Minn.

Rice Lake Ct., May 3, Hope Church, Ladysmith, Wis.

Crookston Ct., May 3, Fisher Church, Fisher, Minn.

Crosby Ct., May 10, East Writing Rock Church, Crosby, N. Dak.

Parish Conservation Service

The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to the Parish Conservation Service of the ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. There is no charge for this service. (Refer to ad number when inquiring.)

FOR SALE

Farms

80 acre farm, ideal set-up for chickens, Pope Co., Minn. 661-1A

120 acre farm, 65 acres open. Barn 40x80. Silo, machine shed, garage, and other bldgs. 28 head cattle, 2 tractors, baler, corn picker and other machinery. 7 room house with bath and furnace. 2 mi. to town. Central Wis. $22,000. $7,000 will be carried on mortgage. 661-2A

550 acre livestock farm, Houston Co., Minn. 250 acres under cultivation. Reasonable down payment and terms. Will consider trade. Similar unit available joins this—making total 1270 acres. Very productive soil. $100 per acre. 661-3A

Estate choice 280 acres, Goodhue Co., Minn. 95 per cent tillable. Modern. On Co. Hwy. Lutheran community. 661-4A

Homes

Luther Theol. Seminary student desires to sell a brick and redwood ranch type house. White Bear Lake area. 3 bedrooms, screened patio, fully finished basement; city sewer and water. 80x120 lot. Good buy. 661-5B

2 bedroom house—basement knotty pine, shower bath, kitchenette, 2 bedrooms. Fine for 2 families. Near Lutheran College, Jr. High and elementary school. Large City in S.E. S. Dak. $13,500—20 per cent down. Bal. on terms. Possession by June 15 if deal is made by May 1. 661-6B

Businesses

18 room stucco hotel, natural gas heated; recently decorated. Could be boarding home. Good business town S. Minn. Large Lutheran Church. $3000 down minimum. Will consider trade. 661-7C

WANTED TO RENT

Homes

3 or 4 employed girls wish to rent 2 or 3 bedroom apt. or upper duplex near Chicago busline, Minneapolis. 661-8B

2 or 3 girls wish to rent apt. with 2 or 3 other working girls. No smoking or drinking. 661-9B

POSITIONS WANTED

Exp. secretary desires full-time secretarial position in Lutheran church. 661-10D

Woman desires practical nursing in private home for elderly person or persons or be nurse companion. 661-11D

Employment desired as personnel manager of firm where Christian principles may be used. 15 yrs. with current employer—past 12 yrs. as personnel manager. Prior exp. in industry in precision inspection and in time-study. Trained in Lutheran Church College. 11 yrs. teaching exp. Married, 3 children. Would be interested in church administration. 661-12E

Graduate student at Cornell Univ. N. Y., who is native of Bombay, India summer job on farm from June 15 15. Applicant is son of Indian agr landowner who desires further cont Americans.

Accountant desires position in ger counting work, has had 30 yrs. gen. ing, including automotive dealership ing, also exp. in Federal and State Tax work. Prefer. Minn.

Christian man desires work of a which is not heavy. Could be ass't t custodian or in institution, also abl some office work. Has had exp. in acc Area not important.

HELP WANTED

Wanted companion for elderly lad Monday thru Friday. Minnetonka ar

Employed widow desires woman care for house and 2 girls ages 9 and live in. S. Mpls. More for home than

Wanted by May 1 or thereabouts Parish Secretary in So. suburban ch 2,000 members. References required open. Apt. available, if desired, near

Cook needed in Home for Aged, venient modern kitchen plus good h in kitchen and dining room. Good room furnished for each employee.

Wanted elderly lady to do lite ho in home where mother is temporarily ating from surgery. No heavy work, lady is employed. 2 boys ages 7 and for person looking for home rath wages.

Lutheran Home for Aged, Ia., need under 70 yrs. of age. Only 19 ar residents. Work not difficult. Nicely qtrs.

Houseparents wanted for Luther dren's Home in mid-west which emotionally disturbed teen-agers. June 1 or before.

Dentist needed in growing Manit ada, town of 4,000 pop. Drawing t territory of 21,000 people. Served dentist.

Lutheran Home for Aged, Was Supt. Exp. and training desired.

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Dr. Fredrik A. Schiotz

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The story does not only move backward to its true origin. It a moves to the left and right, framing a picture of relationships w sister Lutheran bodies. In this part of the record the backgro for the present union emerges.

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The saga of The Evangelical Lutheran Church which Profes Nelson and Fevold have recorded has been long overdue. Church is indebted to these two men for getting it done fifteen utes before midnight in the life of The Evangelical Luth Church.

No member of our Church who is seriously concerned a knowing the rock whence he has been hewn should fail to these two volumes. If you have a congregational library, t two books belong in it.